

# the war cry

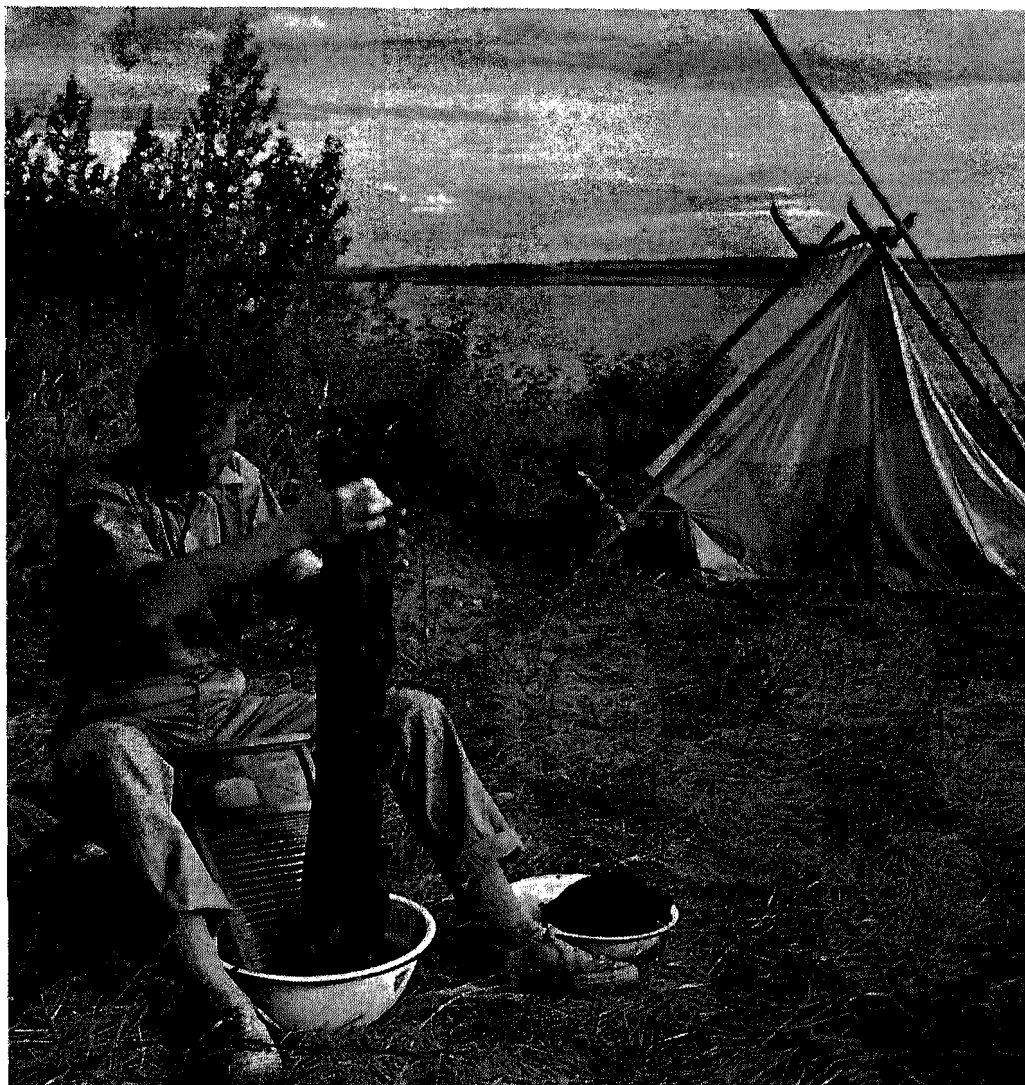
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August 30, 1969

Price Ten Cents

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

## *Can you live with yourself?*



asks  
**NELSON  
DUNSTER**

**N**OT so long back we were all humming snatches of a pop song "If I had you on a desert island." Not that most of us had even the slightest interest in desert islands; it was just that the fad of the day settled on us to some extent as most fads will.

But I was thinking—"supposing I had just *me* on a desert island! How long could I stick my own company?" What are my inner resources to maintain myself? How long could I interest myself with things without people? For how long could I compel my thoughts to be inquisitive and creative? Could I fight off boredom?

I am a gregarious person myself. I like company. I do not like to have to listen all the time or to have to talk all the time, but

even when I want quietness I like the feel of someone there.

On one occasion I spent a month travelling in Europe on my own. A month was enough. When I saw something funny and laughed, I felt embarrassed laughing on my own. When I saw something beautiful I lost half the enjoyment by not having company to share it with.

But being cast up on "desert islands" is an experience that comes to most of us for long or short periods of time; that is, not geographically but mentally and spiritually.

The desert island experience can come through a work situation. An employer's requirements may take a man to a distant town for a time where his only free time

company is his own, leaving a wife perhaps in a similar situation.

Commercial travellers sometimes feel that aloneness at the end of a day's contacts. A frequent cause of aloneness is sickness. Whatever the cause, aloneness is a time of subtle dangers. The pop song's desert island and the desert island of classic novels may be where characters find themselves through shipwreck, but spiritual or mental aloneness can cause shipwreck of the personality, if the person relies on external circumstances for stability.

In Paris and Amsterdam are two buildings, remarkable for their foundations. One is the Sacre-Coeur basilica in Paris; the other, Amsterdam's railway station. The Sacre-Coeur is built on the Butte Montmartre from which there is a delightful view by day and enchantment by night over Paris. But take the Butte Montmartre away and except for such internals as staircases the basilica will still stand; it is built on piles driven down through the soft rock of the hillside to an adequately firm foundation. Similarly, in Amsterdam the central railway station is built on piles driven down through the muck to rock beneath what once was sea.

If the externals which now make up life and interests are taken away, in our aloneness we can only be secure if we have our own inward spiritual and moral strength which, though co-ordinating with, is yet independent of the material things of our way of life.

Jesus said "I am the way, the truth and the life." He is the immutable standard and upholder for all of life. Our life needs many things, but however much it may appear to have, if it has not Christ it has nothing.

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## IN THIS ISSUE

THE members of this year's group of the Salvationist Youth Corps have been having adventures overseas which are both intriguing and moving. Among the latest batch of reports (on page eleven) is an important comment about the children of Cheung Chau. Language is no barrier, says our correspondent. "The main requirements are patience and a large measure of love."

If for nothing else, Canadians may have recourse to The Salvation Army to help furnish a home when money is short. Its thrift stores have become an institution. Colonel Dalziel writes about one of them on page six as providing "a surplus to meet other's needs."

As at Cheung Chau there is not always a surplus of patience and love, so we fail with people like old Martha, and get exasperated with the prodigal Jane (page seven). Our lack is because we so often need a "crutch" ourselves — the inner resources about which we can read on pages one and three. God provides the dynamic. As our Bible School feature (page four) points out, He is not to be trusted superstitiously as a kind of charm; for His spirit brings effective power (page five).



Children of Cheung Chau (page 11)

EDITORIAL:

# Bear and Forbear

THAT violence in the name of religion should be added to the unhappy sequence of racial war, campus unrest, and hardening attitudes in industrial relations is a cause for despair among Christians. Yet, though the events in Northern Ireland get the headlines, in the religious press may be found grounds for hope and gratitude. Ulster is an exception: the grace of Christian tolerance is far from dead.

The expected Anglican-Methodist reunion in Britain will not now take place as planned. Like all marriages this union must begin on a working basis. Although the Methodist Conference topped the seventy-five percent majority vote required for union, the Convocations of Canterbury and York could muster only sixty-nine percent.

The wedding is off, but the courtship will continue. Three leading Evangelical Anglicans—Dr. J. I. Packer, the Rev. J. R. W. Stott and the Rev. R. P. P. Johnston—speaking for the opposing forces, have declared that their stand "should be interpreted not as a desire to abandon the project of union altogether but rather as a plea for a better scheme." They went on to suggest that discussions might be multilateral involving other free churches. No doubt such talks would help eradicate the "insufficient knowledge and understanding" which, according to the Archbishop of Canterbury who was deeply committed to the scheme, had been behind the opposition.

Cardinal Heenan, the leading Roman Catholic in Great Britain, had sent this message to the Convocations during their crucial debate: "May God bless and guide your proceedings. You have our best wishes and prayers."

Some forty schemes of unity among Christian churches are currently in progress around the world; and they are being conducted in the same spirit of mutual respect and hopefulness even where there is strong disagreement. This is quite a different picture to that of people of different faiths hurling abuse and missiles at each other from behind their barricades.

## Labour Day

HERE'S a thought for Labour Day. Some years ago F. R. Barry wrote: "It is, indeed, the severest condemnation of the present organization of society, that vocation is a luxury which only the wealthy can afford . . . Few people can really be said to be occupied in work which is fundamentally worth doing."

A hopeful sign today is that with the freeing of man by the machine the number of people entering the caring and people-serving professions is increasing. It used to be suggested that men who are engaged in uncreative work are usually incapable of creative leisure.

Opportunities to qualify for vocational careers are no longer confined to the children of the rich. Improved communications put the problems of world poverty, disease and illiteracy before everyone's eyes. There are community projects in most towns and cities which lay claim to the spare time and spare cash that most can afford.

If a man's daily work cannot absorb his interests and bring out the best in him, he can find it in his leisure pursuits—if he really wants to be involved.

## "White Gujarati" to visit Canada

AN officer with an intimate knowledge of many of today's moral problems, both in their spiritual and medical aspects, is announced to visit Canada in October and November. He is Lieut.-Commissioner A. Bramwell Cook, B.A., M.D. (N.Z.), F.R.C.S. (Edin.), M.R.C.P. (Lond.), F.R.A.C.S., D.T.M. and H. (Eng.), who retired from the command of the Australia Eastern Territory in 1968.

Many readers of *The War Cry* will remember his informative articles on drug addiction which were published in these pages last fall. Readers of *The War Cry* published in Great Britain and New Zealand may have read the story of his career which ap-

peared as a serial under the title *The White Gujarati*.

Although the last fourteen years of his service were spent in his native New Zealand and in Australia, he gave the greater part of his career as Chief Medical Officer at the Emery Hospital, Anand, India.

Since his retirement he has been in great demand at conferences on moral and medical prob-

lems and has written a number of pamphlets concerning these matters.

While in Canada he will address Social Services Officers' Conferences in Edmonton and Ottawa. He will visit a number of centres across the territory and will be the main speaker at the Metropolitan-Toronto Congress at the beginning of November.



The Rev. Carl Farmer, one of the first members of the CBC's National Religious Advisory Council when it was created in 1938 by the CBC to ensure fair and effective religious broadcasting in Canada, recently retired from the Council. Shown with Mr. Farmer is Mr. W. John Dunlop, CBC community relations head, who has been connected with religious broadcasting for 25 years.

Mr. Dunlop has been a member of The Salvation Army's National Public Relations Advisory Committee since 1946 and has been chairman for the last eight years. Earlier this year he was invited by Commissioner Wiseman to join the Army's National Advisory Board.

# Opiate or Dynamic?

The final article by Captain Bruce Robertson of Vancouver, B.C., deals with the fundamentals of the Christian faith.

THE accusation that Christianity is an opiate, a sedative, is commonly made from some quarters. A young Latvian man told us the other day that all churches in his homeland had long since been closed. We occasionally hear stories of brave folk in other lands who pay with their lives for the privilege of adhering to the Christian faith. And even in our own land there is an unmistakable attack on the historic Christian principles which made our country great.

Because of the cost involved, the religion of Jesus Christ has never held sway in every Canadian heart. I wish that such could be

the case, for in Christ there is a most electrifying dynamic, a power and energy which can make life, in every sense, worth the living. Success is elusive. You can make lots of money and acquire almost limitless assets and still not be successful, in the truest sense. But in the economy of God, the poorest man can be successful, rich in the things that count. He can gather unto himself precious gems of character and faith, honour and charity and finally reap a rich reward for having shared in God's gift to mankind and lived life to the full.

In order that such a life can be a reality, not just a fleeting vision, God offers to re-

move from your life the deadly irregularities which spoil you. He can restore proper balance—harmony of body, soul and spirit.

If such an ideal sounds like a crutch, a leaning post, I would reply, "It certainly is!" But whether physically lame or morally and spiritually defective, people *do* need support. But the good news, which is that Christ died to save, is far more than a mere crutch; it brings the inner healing your heart can only dimly imagine. It restores health to the diseased spirit. It releases from the clutches of earth that spirit which was meant to soar into the heavens and share sublime fellowship with the Creator. Here is hope for all in whose minds the restless tides of sin have undermined the hopes once known and because of particular failings long since lost. This is a personal, living force which is brought to bear upon your nature by Almighty God. He will do far more than just salve your wounds. A touch from Him can accomplish in an instant what all the speculation in the world cannot. As life and light flood through your awakened soul, a whole new vista of adventure and opportunity will challenge you to the roots of your thinking. Christ calls you to the most demanding and challenging experience under heaven.

Far from being an opiate, Christianity has through the centuries produced the men and women whose awakened moral conscience and enlightened spirits have been the "salt" of society, affecting and purifying the whole. The Florence Nightingales, the Wilberforces, the Lord Shaftesburys, the pioneers of education and social service, of labour reform and humanitarian activities owe their enlivened vision to the fact that a man can never be confronted with the Christ and be the same again. Suddenly he becomes aware—of himself, of his brethren and of His Maker. This way of life is available to you.



## For Sinners only!

THE voices were deep, guttural, cracked and interspersed with dry hacking coughs. Each voice could tell a horrifying story of personal despair and a ravaged life. The only common denominator for this group of men was the hard underside of life which had trampled them.

Yet in these voices there was beauty with the roughness left on.

Nearly two hundred men, all of them alcoholics (but some freed from the grip of drink), had joined together to repeat the Lord's Prayer. The words tumbled at you as an incoherent mass of mumbled language. Bercy breath and Old Spice shaving lotion mingled with the common prayer.

"Forgive us our trespasses" . . . (God only knows how many there are) . . . "lead us not into temptation" . . . (Lord, do You really know the sudden parching of my tongue and the saliva which starts to run when, in a weak moment, I'm caught by the craving for just a taste) . . . "for Thine is the kingdom and the power" . . . (my power too; my strength and my hope).

"Amen" . . . (I'm depending on You, Lord, Bring it to pass).

—JEREMIAH

looks alien on the inland sea of parched ground. But soon the rain will come and seeds now hidden will blossom with the vital life. Death will be swallowed up in victory. It is the same with life. In your times of spiritual dryness do not despair. Soon God will send the refreshing rains of His presence and life will come again.

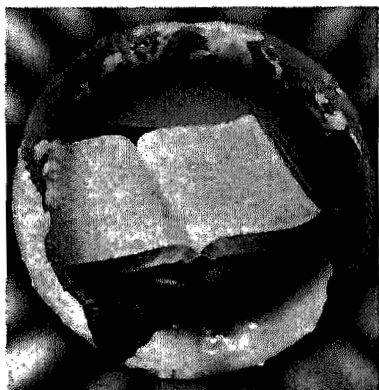
## Keep close to Christ

WHEN a human life, formerly under bondage, receives the free gift of liberation through the incoming of the Holy Spirit, there is a new creation. The old life has been replaced by a new life. The old desires, passions and fears have disappeared, a sense of being reborn into a new world provides one of life's richest experiences. The sheer inrushing of the renewing power of God carries the life forward. This lasts for a time, but sooner or later we have to learn to stand on our own feet, find our own spiritual food, and take our own spiritual exercise. It is at this point that so many fall by the way.

Being reborn is a divine process, but the growth in spiritual life makes a challenge

to the human will. God does not rob us of our independence. He directs it into the highest channels. Our task is not to make ourselves perfect, but to keep ourselves in living union with Him, and let His hands mould us. Loss of spiritual power begins not when we cease to try to be good, but when we cease vital union with God.

God expects us to use our highest powers, not to lift ourselves towards perfection, but to bring ourselves into living union with Him. His spirit then operates in our lives, moulding us to His purpose. Christianity is not an extra burden to carry, but a power which enables us to carry every burden. We cannot make ourselves Christlike. That is the work of the Holy Spirit.



**PERGAMOS** was a centre of culture. Parchment, made from the skins of animals, was invented there. Two hundred thousand parchment scrolls reposed in the magnificent library.

It was the capital city of the province, too. Here lived the Roman governor, the one man in Asia who had what the Romans called the *jus gladii*, the power of the sword, the power of life and death. To Pergamos prisoners were taken for sentencing and execution, among them a number of Christians, whose only crime was loyalty to Christ.

It is because this threat hangs over their heads that Jesus reminds the church He has the *sharp sword with two edges* (v. 12). His is authority greater than that of Rome and to Him even governors are answerable. "By this phrase" wrote Anderson Scott "the trembling church of Pergamos is bidden to look past the threatening world-power and to fix its gaze on the King of kings."

"Where thou dwellest"

Jesus knows the unfriendly environment in which His people often have to live and witness. At Pergamos, they were *where Satan's seat is* (v. 13). Pagan worship abounded. A huge altar to Zeus, chief of the Greek gods, stood high on the hillside overlooking the city and strongly resembled a seat or throne.

Then there was the temple to Asklepios, commonly known as the Pergamene god. He was the god of healing and so widespread was his reputation that people flocked from everywhere to seek his help. His emblem, a serpent, confirmed in the minds of Christians that the cult was clearly satanic.

More probably, however, when Jesus spoke of Satan's seat, he referred to the fact that Pergamos was the seat of Roman government for the province. Not that Rome was to be identified with Satan, but right through Revelation it is clear that she is being

## The Church at Pergamos

### Hostility without — Compromise within

#### Chapter 2: 12-17

used by Satan. Rome demanded emperor-worship and at Pergamos that demand was being enforced. Idolatry is devilish, and the devil will use civil authority to command it if he can.

The Pergamene church was commended for standing loyal to Christ in the midst of all this. Jesus praised them because *thou holdest fast my name* (v. 13). They kept saying "Lord Jesus" and refused to say "Lord Caesar." Though sorely tempted to give in, they had been loyal. The courage of one of them, Antipas, had cost him his life.

the church at Pergamos which corresponded with that? It is here that we notice the second reference to the Nicolaitanes (2: 6, 15). Most Early Church historians say that these were followers of Nicolaus, the proselyte of Antioch, one of the seven deacons (Acts 6: 5). He went wrong, became a heretic, and apparently brought loose living and immorality into the Church.

Nicolaitanes would argue that they were no longer under the law, but under grace, and so were entitled to do what they liked. They probably argued that

a Christian must not be allowed to justify itself by clever but twisted theology. Note that if Christ comes to a church in judgment, it is against the compromisers He will fight (contrast *thee* and *them*, v. 16). His appeal, in the end, is to the individual. Whatever others do, let him *that hath an ear* — the man who is willing to listen and ready to respond — hear and obey.

"To him will I give"

Rewards to the overcomer in Pergamos were suited to their condition. A Christian might have to avoid the banquets of the heathen world and suffer for it, but let him remember that he will find himself welcomed at the Messianic banquet where he will feast on heavenly manna.

The *white stone* (v. 17) is probably the overcomer's ticket of admission to the Messianic banquet, a permanent pass to an eternal feast, just as pebbles were used in ancient social custom as tokens of admission to various public occasions.

Another possibility is that this symbol stands for the overcomer's guiltlessness. In the courtrooms of that era there might be fifty or more jurors, who would give their verdict by casting a white stone for acquittal or a black stone for conviction into a voting urn.

So the gift of the white stone may mean the Christian's acquittal at the bar of God's judgment, when our trespasses are not imputed to us.

The *new name* (v. 17) is possibly that of the overcomer, a symbolic way of describing his new nature and status. It is more likely, however, that the name is that of Christ. The heathen had their amulets and charms, often of stones in which was inscribed the name of their god, and if none but the owner knew the name it was thought to be doubly effective.

So, said Jesus to His own in Pergamos *In your unconverted days you trusted in superstitions like that, but you need no such charms now; you are safe in life and in death because you know Me by my name.*

## Revelation (10)

by Major Edward Read

"A few things against thee"

Within the church at Pergamos, however, there was compromise with evil. Nobody there admitted it, of course, but Jesus exposed their philosophy as the *doctrine of Balaam*. Christians who knew their Old Testament would shudder at the suggestion that some members of their church were following the counsel of the despicable double-minded prophet. His story appears in Numbers.

The king of Moab offered him a fat fee if he would curse Israel, but Balaam found he could not command Jehovah. God took command of him and compelled him to bless the Israelites instead. But Balaam did not admit failure and he achieved his purpose by showing the king of Moab how to corrupt Israel. Fornication with the Moabitish women was suggested and the men of Israel walked into the trap. For that sin, and for the idolatry which followed, the judgment of God fell upon them. The doctrine of Balaam is "If you cannot curse them, corrupt them."

Now, what was happening in

the body is evil anyway and the spirit alone is good. Hence, however they glutted their lusts, it did not matter. There could be no harm in eating meat offered to idols; only the body was involved anyway, they said. Jesus hates such specious reasoning and says so.

The doctrine of Balaam and the doctrine of the Nicolaitanes, if not identical, were the same in their results. A church which could not be frightened could be seduced. It had withstood pressure from without but fallen victim to compromise within. There is a suggestion of this in the very name of the city. *Pergamos* has in it the same root from which we have derived our words monogamy, bigamy and polygamy; the *gam* signified marriage and in Pergamos a mixed marriage of an objectionable kind had occurred. The church was married to the world.

"Repent"

The *sword of My mouth* (v. 16) always pierces excuses and cuts to shreds every plausible argument. Moral evil in the life of

## The Holy Spirit at work

by Captain Margaret Eldridge

IN his book *Shepherd* the second-century writer Hermas tells of a vision in which he sees the Church as a very old lady and we may as well face the fact that this is how many people think of the Church today: an old lady whose days are nearly over, who clings to the past and is hardly aware of the present.

And yet the Holy Spirit Himself is a contemporary Person who is as up to date as tomorrow. His message is always for "the today" and, although He is often reminding us of lessons and blessings of the past, He is forever seeking a way to attract the present generation to Him. The Spirit-inspired prophets in the Old Testament such as Hosea and Amos had a word for their day and warned what would happen in the future if that message was ignored. Therefore where there is a sincere effort to give the gospel to the modern world, whether by a beat group or a handicapped children's

club, there is the Holy Spirit.

In His modern outlook the Holy Spirit does not let things settle for long. He comes again like a *strong driving wind* (Acts 2: 2, NEB), disturbing everything in His path, and in this *stirring up* old habits and ideas are routed and the Church finds herself being pushed forward into the unknown. The Spirit-filled church finds new expression for old truths, new methods to attract men to the eternal God and new ways of serving Him.

In another article in this series we said that the Holy Spirit makes us more aware of people and

wherever there is peacemaking, wherever there is aid for the hungry, in whatever name this is done, if it is a sincere effort to meet the need it is the work of the Holy Spirit because Jesus said *Inasmuch . . .* (Matthew 25: 40).

Looking at this aspect does make us realize that the Holy Spirit does not put the boundaries on the word "Church" that we are often inclined to do.

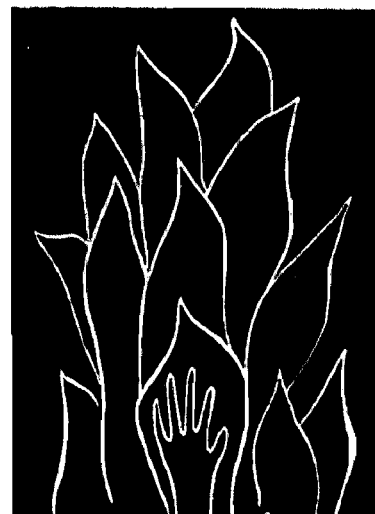
The first thing that the members of the Early Church did on that Day of Pentecost was to go and tell others about it. You may remember that in the second article we thought about the en-

## 6 — The Effective Church

things around us. This does not only apply to things of beauty. Through the Spirit we become more aware of sin and suffering, war and hatred, poverty and hunger. And wherever there is a move to alleviate suffering,

abling power of the Holy Spirit, and the Holy Spirit enables His Church powerfully and effectively to witness for Him. Peter first witnessed by preaching a sermon in the street (Acts 2: 14-36) but later in the chapter we read that it was due to the way the Early Church members conducted their daily lives that *all the people respected them* (Acts 2: 47, Phillips). Wherever the members of God's Church are, through their lives or words, showing that God is still working in the world through love for mankind, there you will find the Holy Spirit.

What is the reason many people give for not attending church worship? "We do not feel a part of it" or "It is above our heads."



Jesus said *God is Spirit, and those who worship Him can only worship in spirit and in reality* (John 4: 24, Phillips).

The group that knows the presence of the Holy Spirit truly worships in *spirit and in reality*. Each heart and mind will have prepared beforehand and the time of worship will be a time of communion between each member of the congregation and God. A newcomer will be made to feel welcome and immediately a part of the community and in the time of worship will become aware of the presence of God. Where the Holy Spirit is in an act of worship every person present is involved in that worship.

So where the Holy Spirit is allowed to work through His Church we see that we are:

*Joined in one spirit to our Head,  
Where He appoints we go;  
And still in Jesus' footsteps tread,  
And show His praise below.*

(No. 948, SA Song Book)

A short series by Major DAVID BARKER for the young in faith

## FINDING GOD

### 7—THE ACHIEVEMENT

THE nature of the moment of the glorious discovery of God varies from person to person. For St. Paul it came in a dramatic blaze of light and vision as he journeyed along the Damascus Road. For John Wesley the assurance that he had found God came much more quietly as he listened to a reading from Luther's commentary on the

Epistle to the Romans and could testify concerning that moment "My heart was strangely warmed!"

It is a mistake therefore to look for any particular manner in which God will reveal Himself to us. Of this we can be assured: when we have succeeded in finding God we will know beyond all doubt within ourselves that this is so. This is what St. Paul had in mind when he wrote to the Christians in Rome *The Spirit itself beareth witness with our spirit that we are the children of God* (Romans 8: 16). Added to this, future experience of God's working in our life will provide abundant evidence that we have succeeded in finding Him.

There was a day when the disciples were convincingly and gladly saying to one another *We have found Him* (John 1: 41, 45). When we can say that, we continue in our discovery as we seek to *grow in grace and in the knowledge of our Lord and Saviour Jesus Christ* (2 Peter 3: 18).

### WEEKLY PRAYER SUBJECT

Judges, magistrates and lawyers who must often see the worst side of human nature.

**PRAYER:** Our Father, we bring to Thy pure presence the men and women whose work brings them face to face with the ugliest side of human nature. Grant them insight that they may call forth the hidden powers for good in every man, powers awaiting the touch of Jesus Christ coming sometimes through His followers.

## An outstanding need

"IN all my forty-five years of Christian experience" a Czech Christian told Euro-Evangelism's Director Dave Foster in Prague recently "I have never before seen such a situation where everyone I speak to wants a Bible." While Mr. Foster was in a Prague bookstore a student came in and asked for a Bible. Receiving a negative reply, he was about to leave when Mr. Foster's Czech companion stopped him and asked "Are you a believer?"

"No" answered the young man "but I do want to know what the Bible teaches."

The urgency of making the word of God readily available to those who request it is underlined by a story which appeared in the Prague University news-

paper. Among those who duplicated Jan Palach's death by self-immolation was a seventeen-year-old technical high school student.

Two weeks before his death he sought out a theological student from whom he requested a Bible. None was immediately available, but the theological student searched and finally found one which he sent to the high school. It was delivered twenty-four hours after his death.

The above assessment was confirmed by the Rev. B. J. Sedisky, newly-appointed Secretary of the Czechoslovak Bible Work, who at the time of his visit to London, stated that the interest among young people in what the Bible says is indeed very great. The Czechoslovak Bible Work Committee plans to meet this need.

# seen and heard

Comments by the  
CHIEF SECRETARY

## TELEPHONISTS

**F**OUR of them! Receiving calls from all over Vancouver, up to three hundred a day, and all from people who have something to give away.

What a privilege! and what efficiency. Names and addresses are taken and soon a call is put through to the ten radio-controlled vehicles that can be directed quickly to receive the goods so freely given by people who are able to share their surplus with another's need. The women telephonists are part of the staff of the Men's Social Centre in Vancouver where we were soon to see the effective transformation from the unwanted uselessness of the discarded to the wanted usefulness of the recreated.

Radios, televisions, lawn mowers, books, garments, crockery, antiques! You name it! We have it! But all carefully sorted, repaired, cleaned, painted, re-made to be reproduced as a useful, useable article that can be bought by numerous needy people from the chain of eleven thrift stores throughout Vancouver. These stores have a constant stream of people who discover that this surplus meets their need.

Hundreds of shoes are being repaired by an expert; refrigerators, television sets and lawn mowers put in good working order, and a fascinating collection of antiques carefully sorted and matched with corresponding pieces to be made into a useful set to catch the collector's eye. Bales of paper, cardboard and garments are ready for dispatch and an efficient team of helpers able to reduce the mountain of contributions to tastefully arranged displays in easy reach of eager purchasers. All this was being done with a willingness and cheerfulness that obviously made this kind of work a pleasure.

Here is surplus that meets the need of those who can afford to pay the reasonable price and thus help to provide some funds to continue the good work being done in so many ways in that great city.

There are others, even more needy, who require this surplus and, daily, the centre becomes a place of provision which is freely given where deserving need is matched by available resources.

A surplus to meet another's need! Helping hands to assist in the transformation! All directed by dedicated officers who see in this avenue of service a fulfilment of their life's purpose, serving with heart to God and hand to man in perpetuation of the ministry of reconciliation to which they are called.

*Geoffrey Dalziel*



## WELCOMED

Above: Brigadier and Mrs. Sharp are greeted by the Chief Secretary (Colonel Geoffrey Dalziel) and Mrs. Dalziel at Roblin Lake Camp. Right: The Field Secretary (Colonel Alfred Simester) stands between Major and Mrs. Arthur Pike at their welcome meeting in Saint John, N.B.

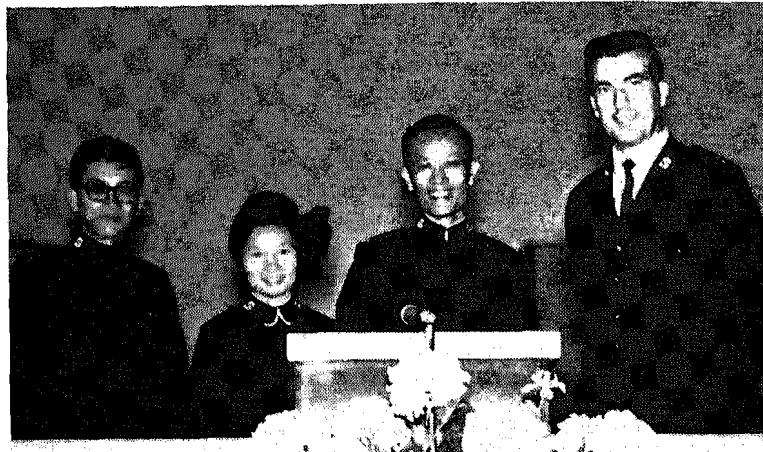


## HOME AGAIN

Commissioner and Mrs. Clarence D. Wiseman received a warm welcome from three of their grandchildren when they arrived at Malton Airport after the Commissioner had taken part in the High Council meetings which elected the new General.



Below: Lieut. Keith Cheng and Lieut. and Mrs. Lau are seen with Captain D. V. Kerr (right), the Commanding Officer at Mount Pleasant Corps, when they conducted Sunday meetings at this Vancouver centre.



## Divisional Commanders Installed

**B**EAUTIFUL Roblin Lake Camp in the heart of Mid-Ontario was the setting for the installation of the new divisional leaders, Brigadier and Mrs. Harold Sharp, conducted by the Chief Secretary (Colonel Geoffrey Dalziel) and Mrs. Dalziel, who were presented by the Divisional Youth Secretary (Captain Barbara Williams).

Following a welcome dinner, four hundred people crowded into Fraser Hall for the final music camp festival which culminated with the divisional installation ceremony. With competitive spirit high, the various groups and soloists performed and awards were announced: the Jack Green Award, Ken Beal (Oshawa); Gordon Butler Award, Keith Payton (Belleville); Stubblings Award, Michael Gillespie (Bowmanville); French Award, Ruth Jones (Peterborough); and finally the honour student, Linda Pulber (Belleville).

The Chief Secretary presented the new divisional leaders to the congregation after which Brigadier Sharp challenged all to dedicated service in Christ.

**O**FFICERS and soldiers of the New Brunswick and Prince Edward Island Division gathered at Saint John Central Corps to welcome the new Divisional Commander, Major Arthur Pike, and Mrs. Pike. The meeting was led by Major Robert McKerracher.

The Field Secretary (Colonel Alfred Simester) expressed his desires and hopes for the continued progress of The Salvation Army's ministry in this area under the new leadership. Standing with the Colonel, the new divisional leaders dedicated themselves to the task, as the Field Secretary led in prayer.

Representative speakers were Councillor Mrs. Edna MacGowan of Saint John; Corps Sergeant-Major F. Crozier; Rev. D. S. Calkin, Secretary of the Ministerial Association; Mr. J. D. MacCallum, Q.C., chairman of the Red Shield Appeal, and Judy Ibbotson, representing youth of the division.

Major and Mrs. Pike spoke words of greeting and Major Pike brought the Bible address. Saint John Central Band and Songsters provided music throughout the meeting, following which a session of officers' councils was held.

## Pioneer returns

**A** capacity crowd greeted Major William Carey at Dawson Creek, B.C. (Cadet and Mrs. Henry Rowsell), when he conducted Sunday meetings. Major Carey, who inaugurated the Army's work in the district, was able to meet many of the folk converted under his ministry during a fellowship hour held after the evening meeting.

# The Captain keeps a Diary



These stories of God at work through The Salvation Army's Women's Social Services are taken from the files of Major Mary Webb, an officer who was involved in this ministry for a number of years.

## ● JESSIE FINDS NEW LIFE

JESSIE comes to see the Captain once a week to get help in unravelling her problems. She is fifteen years old, but looks older than her years. The oldest child in a family of eight, she was very much attached to her parents and her brothers and sisters. When Jessie was fourteen years old, her mother died and Jessie was very upset. "I just felt I could lie down and die myself" she said. The family was broken up after the mother's death and Jessie sent to an uncle and aunt in the West. Here she was very unhappy. She felt unwanted, and quarrelled violently with the aunt. She ran away several times and stayed out late at nights and did other things to relieve the tension of her feelings.

Finally, the uncle came to The Salvation Army. Something must be done about Jessie. Could she be locked up, or punished in some way? Or perhaps work could be found for her so that the burden of her maintenance would no longer fall on her relatives?

The Captain discussed the situation with the uncle and later with Jessie herself, and gained some insight into the reason for the bad behaviour. We offered to help by admitting Jessie to the Salvation Army Home until we could help further with her problems.

After admission to the Home, Jessie's behaviour was that of a normal adolescent. She did well in school, and entered into outside activities like the guides and the youth group. She did a little baby-sitting to get some extra pocket money.

The office interviews have been continued in order to help Jessie feel more secure within

herself and to develop wholesome interests. She has also had help in facing some of the unhappy experiences of the past which were so painful to her and are related to her disturbed behaviour.

As she came to the office this day, the Captain noticed a radiance about Jessie. She had given her heart to the Lord and felt new life within herself.

## ● JANE IS LOST IN THE CITY

JANE (that is not her real name) is eighteen years of age, and she is lost somewhere in the underworld of our big cities.

For a few short months, Jane lived in a large city on the Pacific coast. She travelled there with two boys and another girl from the Prairies, where they had stolen a car and made a desperate, wild flight across the mountainous roads to the coast.

Jane had never been happy at home anyway. Her mother drinks and her father has deserted the family. Jane herself has appeared in Juvenile Court twice for being drunk. She had been placed on probation, and for a while she worked well in a job found by her social worker, but in time she ran off with her companions to the coast.

However, the exciting trip was soon over, and things did not turn out so well. The boys were arrested and Jane and her friend were left destitute. They found themselves in court. The judge, with real concern for Jane as a person in need of help and not just an offender against the law, asked the Captain to help.

Jane was taken to the Salvation Army Receiving Home so that an effort could be made to understand her problems and

enable her to establish herself in a decent way of life.

For a time, Jane responded well to the regular routine and the supervision of the Home. She saved some money and was working steadily. It looked as if she would soon be ready to take up life in the community again. However, the old associations were too strong for her, she left the Home very early one morning, and has not returned yet. Maybe she is off with friends for another wild trip to another city, or she is living dishonestly in some dive in the underworld of our city.

The door of the Salvation Army Home is still open to receive her should she come back for care and protection, and then another attempt will be made to establish her in habits of living which are wholesome and good. For indeed this is her birthright as a citizen of our community.

## ● OLD MARTHA WAS BURIED

TODAY, old Martha was buried. The Captain and the Matron of the jail were the only mourners at the funeral. Martha is about seventy years of age and she died two days ago in prison. As the Captain took a last look at the lonely old woman, she felt there was something sweet about her face.

She had spent more than fifty years in and out of jail. She was a drunkard and, on discharge from jail, she would wander around the city, homeless, and the next day be convicted again. In fact, she felt at home in jail and, at the weekly services conducted by the Captain, Martha was always ready to suggest that we sing her favourite song "There is sun-

shine in my soul today." Was this wishful thinking on her part . . . or did she really have brightness in her soul in a way that the Captain could not understand? Or was it the familiar tune which pleased her?

The Captain could hardly feel sad at Martha's passing, but it was sad to reflect on Martha as a young woman in her teens with no one to direct and encourage her into a wholesome and rewarding life experience. Like many others, Martha had resorted to drink to blot out the desolation and sadness in her life. So as the prayers were said at the graveside, the Captain prayed that she might have more wisdom and strength to help women when they are young and responsive to live as worthy citizens, and to the glory of God.

Later, in the police court, the judge offered a valedictory on Martha. He said "She served a life sentence on the installment plan!"

## S. A. film on TV festival

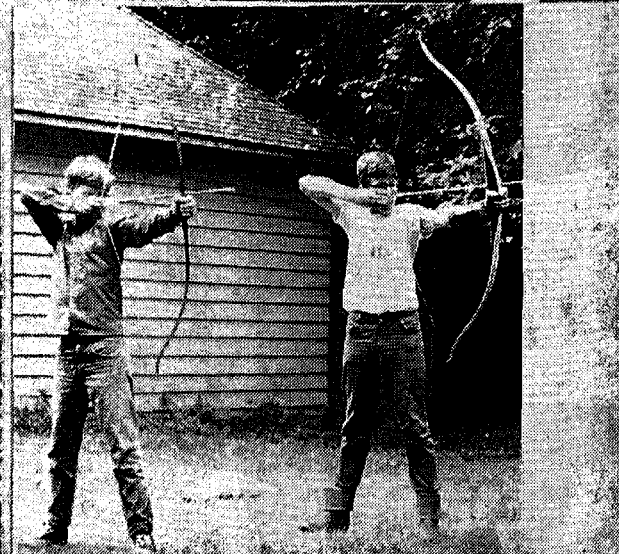
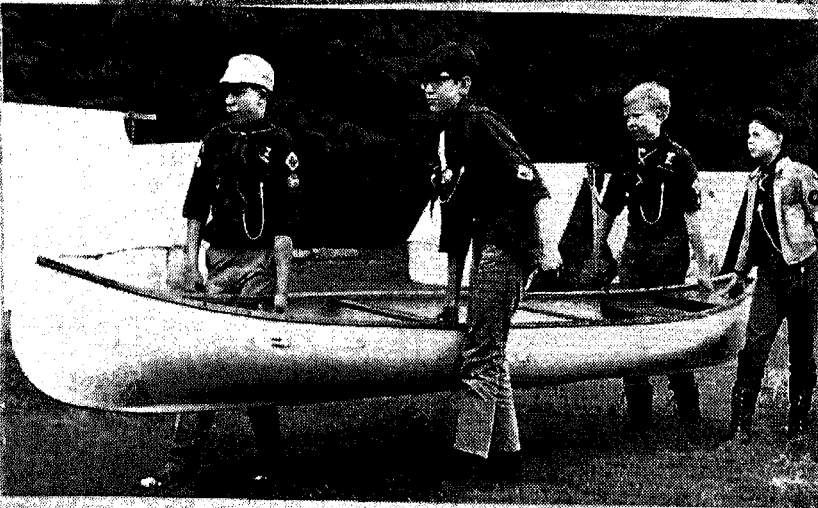
ONE of the seven programmes shown by the British Broadcasting Corporation and Independent Television at the International Christian Television Festival held in Monte Carlo at the end of February was a documentary about The Salvation Army called "The Warmongers." It features Sylvia Gair, now Mrs. Captain Peter Dalziel, daughter-in-law of Colonel and Mrs. Geoffrey Dalziel.

Only three of these films have been shown in Britain's Sunday "religious period."

**Help in literature evangelism! Read this copy of "The War Cry" and then pass it on to someone else.**

# B.C. Camp Cameos

A photostory of camp life with The Salvation Army.



Follow photos anticlockwise, starting with the top left, and you will discover life in The Salvation Army's Camp Sunrise, Hopkins Landing, British Columbia. 1. Twenty leaders and seventy-nine scouts pose before Sunday morning divine service. 2. Hopkins Landing pier is a favourite place for fishing. 3. Sing-song around the campfire. 4. Practice on the rifle range appealed to the boys. 5. Archery was a popular sport. 6. Campfire skits were followed by a quiet time devotional. 7. Canoeing was great! 8. An interest group tried to build and fly kites. Photostory by the Divisional Youth Secretary (Major William Kerr).

# Toronto Training College

**CANDIDATE THOMAS HARRIS** (Victoria Citadel, B.C.) comes from a Roman Catholic background but came in contact with The Salvation Army in Calgary, Alberta, in his late teens. His bride-to-be invited him to the Army and he was converted in



the first Salvation Army meeting he attended. After his marriage Tom and his wife moved from Alberta to northern British Columbia and lost interest in the Army until coming to Victoria, when they again attended The Salvation Army and consecrated their lives to the Lord.

The candidate has always been sensitive to other people's problems. From his teen years especially he has sought to be of encouragement to those in any difficulty. Then some months ago the Holy Spirit directed him to a tract "Not Called You Say?" God spoke to him through the message of the Founder about the tendency to claim the promises of God but not the commands.

Tom has found many opportunities to speak for the Lord among his friends at the railroad company where he is presently employed. He has also recently become very active in the corps and now serves as assistant scoutmaster and Sunday school teacher. He has also had opportunities of distributing "The War Cry" in taverns, speaking at the Harbour Light Corps and midweek prayer meetings, and being a counsellor at a recent evangelistic crusade.

Candidate Mrs. Linda Harris was born in a small community in Saskatchewan and has lived in several centres in British Columbia and Alberta.

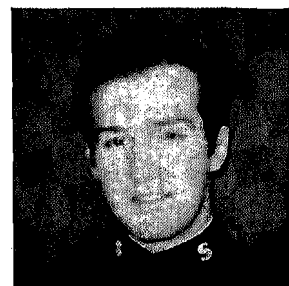
She went to Sunday school at the United Church as a child but while living in Medicine Hat, Alberta, she met a Salvationist friend at school (now Captain Irene Davis who is stationed in Korea). This friend invited Linda to the youth group at The Salvation Army and the next day invited her to go selling copies of "The War Cry." Later, Linda went to a Salvation Army open-air meeting following which she attended a Youth for Christ meeting at a high school where she was led to Christ by Captain Irene Davis.

Linda's call to officership came at the age of fifteen while she was watching a missionary film shortly after she was saved. When she became older and met her husband-to-be, marriage seemed more important than being an officer, although the call never really left her.

The candidate teaches Sunday school and seeks to maintain a Christian witness in her home with her two children. The Harrises have been able to help a woman, in distress and recently invited a young couple who had been long-time friends to a campaign meeting where this couple found Christ as Saviour.

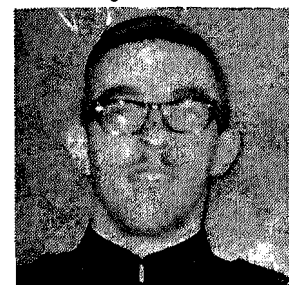
# St. John's Training College

**CANDIDATE WILBERT ABBOTT** (Doling Cove, Newfoundland) was converted at the age of twelve in youth councils at his corps. Being the son of Salvation Army adherents, he had attended the Army Sunday school



and day school all his school life. With sanctification there came an urge to do more for Christ. He soon realized that this was a call to officership, but he was not anxious to become an officer, and so endeavoured to evade the call. Later, while attending technical school, he was impelled to obey that call, and now eagerly anticipates college. He has had the joy of being instrumental in leading both his parents to the Lord, and awaits only the day when all his time will be given to the work of the Lord in the Army.

**CANDIDATE CLARENCE BRADBURY** (Bay Roberts, Newfoundland) responded to God's leading while he was serving as a bandsman and songster in his corps. While



preparing for college, the opportunity came for him to take charge of a corps. For the past year he has held the rank of Envoy, and has been responsible for The Salvation Army's work in Change Islands, where God has blessed his efforts. The candidate says, thinking of his future life as an officer: "The life of an officer to me is one of daring adventure and a challenge requiring every skill I have within me and everything I possess. Every moment is so rewarding!" He looks forward to an active life serving God through The Salvation Army.

**CANDIDATE FERNE YOUNG** (Twillingate, Newfoundland) is a teacher, and has been teaching at Bonavista. She says "working with children and parents, I try to



show them the right way to live. I hope that by my life and actions I have been able to help someone make a decision for Christ." She was taken to the Army as a child, and when six years of age, was deeply moved in a holiness meeting. Her mother led her to the Mercy Seat where she was converted, and she became a junior soldier and singing company member at the age of eight. From childhood Ferne has had a desire to be an officer, but thought for a time that it was simply a childish dream. However, she has been unable to escape the urging within to serve God in this way. A graduate corps cadet, Ferne looks forward to the fuller opportunities for study which college will offer.

**CANDIDATE LINDSAY ROWE** (Chance Cove, Newfoundland) is a graduate of the Army's Central High School in Dildo. Lindsay is now employed at a provincial park where he enjoys his contacts with the public. He has felt, since the time of his conversion as a lad of eight, that he would like to be an officer, but it was at the candidates' Seminar in May of this year that he became aware, beyond doubt, that God was calling him to this service. He has made frequent efforts to bring people to Christ, and says of this experience "I have found that God alone can save souls; we Christians can only show the way." The candidate looks forward eagerly to training, where skill in winning men for God can be developed.



**CANDIDATE CECIL CLARKE** (Cottrell's Cove, Newfoundland) is a son of Salvationists. From childhood he has been active in his home corps at Cottrell's Cove. Since early boyhood he has also been conscious of a call to officership. This call was confirmed, when, as a teen-ager, he was attending a meeting conducted by cadets from the Training College. He surrendered in that meeting, and since then has been preparing himself academically for the training college. He is looking forward to being a member of the Victorious Session of cadets.



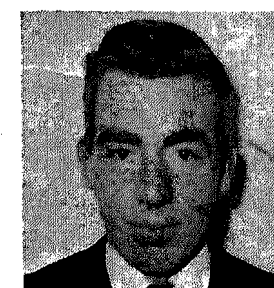
**CANDIDATE RAYMOND NOSEWORTHY** (Botwood, Newfoundland) was converted as a child in his home corps of Botwood. He has been active in his corps since his conversion. He played in the junior band, and is now a commissioned senior bandsman, as well as a graduate corps cadet. The call to officership came to him during a Sunday meeting at his home corps. A growing conviction has confirmed that call. Being a "lover of souls" the candidate has known the joy of leading people to the Lord. He presently works at Ajax, Ontario, and anticipates the time when his life will be devoted wholly to soul-winning. Candidate Noseworthy is sure of the call of God in his life.



**CANDIDATE PANSY PITCHER** (Winterton, Newfoundland) was converted as a child in a young people's meeting. Since then there has been a growing awareness in her life that God was leading her to serve as an officer. It was not until two years ago, however, that she fully surrendered her life to Him. God has revealed Himself and His will, in such a way that she knows without a doubt, that God has chosen her. Candidate Pitcher knows of the joy of the Lord in her life and is anxious to share it with others.



**CANDIDATE RONALD STUCKLESS** (Glenwood, Newfoundland) was converted at the age of twelve, and while still a young boy at school began to sense the need for workers in God's service. This awareness of the need ripened into a clear call to Salvation Army officership, a call to which he responded at youth councils last year. He is very active in the Glenwood Corps and has had the rewarding experience of leading both of his parents to Christ. Candidate Stuckless is certain of God's plan for his life and joyfully anticipates the period of training which will fit him for his life's task.



**MUSIC** undoubtedly can "speak directly to the hearts of the people." Unfortunately, however, a given piece of music may communicate to one person and repel his neighbour. The musical education, sophistication and taste of the listener are vital factors in the equation and must be basic to the choice of a piece to play. This applies to all meetings, devotional, praise or festival; our programmes need to be planned to suit the tastes of the congregation which can be expected, or which is sought; not just to suit the band.

In 1915 "the people" in the minds of the Council of Inquiry were not Salvationists, but the mass of the unconverted; that the former should gain a blessing might be incidental but was secondary to reaching the heart of the sinner. It is a fact that Salvationist players, listeners and composers have steadily become more sophisticated and more out with the mainstream of popular music. Yet it was "pop" which the Founder specifically sought to employ in the extension of the Kingdom, not classical music, though, shown results, he would use anything.

However, with our insulated musical "scene" and restricted repertoire we have created over the past fifty years our own musical culture with our own peculiar and acquired tastes—a self-contained perpetuating phenomenon and a not inconsiderable achievement of great blessing to Salvationists — but it does not help us to communicate with the man in the street.

Nor are our composers and music board entirely to blame for this barrier to communication; too many Bandmasters, I fear, when faced with our repertoire, choose to play a "show-piece" or a march, when an arrangement of a well-known (to non-Salvationists) hymn tune

would be more appropriate to the audience and of greater blessing. How many "outsiders" (or Salvationists) know the words associated with our "homegrown" tunes (which predominate in many of our pieces) without being told? It is not enough for the Bandmaster to plead that he has to play "more advanced" pieces to satisfy his bandsmen; it reflects no credit on them if they do "blackmail" him with complaints and mutterings.

Not that our more complex music does not have an important place, but it is essential to distinguish what that place is.

*the corps and the salvation of souls, and if they won't blow for this object, let them stop their playing. We want nobody like that amongst us.*

*"The man must blow his cornet and shut his eyes and believe while he plays he is blowing salvation into somebody and doing something that will be some good. Let him go on believing while he hits the drum or blows his cornet and he will be just as anxious about the prayer meeting — he won't buckle up and rush off — he will say: 'What is the use of all my beating and blowing if I do not see someone come to the*

*Mr. Sousa's band or the band of the Grenadier Guards and they will play it equally well. But there should be an emotional difference. It should be possible for a blind-fold critic to say which was the Salvation Army band and which the professional."*

Do we educate our bandsmen (especially the younger ones) sufficiently in this basic spiritual purpose of our playing, or do we just teach them to play well? Do Bandmasters take enough trouble to convey the emotional content of a piece to their men? Should not the first action of a Bandmaster, when introducing a

The second of three articles by **GORDON A. BATTEN**

## A Band that shall Conquer

The Salvation Army bandsman's primary job is to play to reach the hearts of others and, in doing this, to gain a blessing for himself by their seeking salvation; he is not there to please himself alone.

When the Founder laid down his "general rule" for bands at officers' councils in 1884, he was explicit:

*"They are to work for the good of the corps and for the salvation of souls and for nothing else. We are not going to stick them up on the platform, nor march them through the streets for them to perform and to be admired. They are to go there and blow what they are told and what the C.O. thinks will be best for the good of*

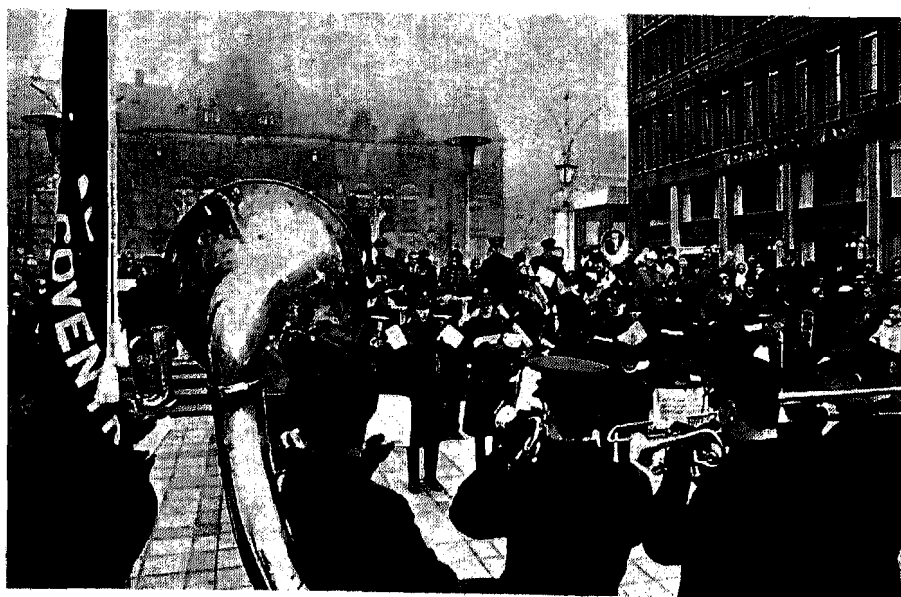
*Penitent-form?" — all his beating and blowing is to get the people first into the barracks and then to the Penitent-form."*

How closely do we, as Salvationists first and bandsmen second, live up to this fundamental yardstick of our calling? "An unsophisticated approach" you say. "The music is too complicated to day to think in those simple terms; bandsmen have changed and so have our listeners." But George Bernard Shaw, that most sophisticated of playwrights and a critical friend of the Army insisted:

*"It is not enough for a Salvation Army band to play one of its scores technically well; you have only to hand the band parts to*

new piece to his men or reviving an old one, be to read to them all the words introduced by the composer into the music? This might take up perhaps ten minutes of practice time, but it would be a sound investment, for there is far more to music than the notes on the page.

What about also investing a minute or two before the band plays in reminding both listeners and players of the words associated with the music? It is done (and can be overdone), but is it done often enough with more content than the name of the piece and the composer? "Let sense and sound go hand in hand" said the Founder, who was a very wise old man, and an expert in leading souls to Christ.



Coventry City (England) Band plays outside Rotterdam City Hall. More and more Salvation Army bands are conducting musical evangelical campaigns in other lands.

Touring North America next May and June will be Box Hill (Melbourne) Band from Australia, en route for the Bandmasters' Councils Festival in England on June 12th.

### CANADIAN BANDORAMA

Saturday, October 4th, 1969  
7:30 p.m.

MASSEY HALL, Toronto

Chairman—  
Lieut.-Commissioner William J. Parkins  
(Territorial Commander, U.S.A. Western Territory)

Bands from—  
Belleville — Danforth — Earlscourt  
Etobicoke — Hamilton Temple  
Woodstock — Kitchener — London  
Citadel — Wychwood  
Male Chorus of 250 voices  
Conductor: Major Norman Bearcroft

Tickets Available from—  
Information Services and Special Efforts  
Department, 20 Albert Street, Toronto  
102, Ontario. Telephone: 362-1071

\$2.00 — \$1.50 — \$1.00

(Be sure to enclose a stamped, self-addressed envelope with all mail orders)

**FURTHER** reports from members of the Salvationist Youth Service Corps are featured this week. These young people are among twelve Canadians who are serving in various parts of the world. During the summer months they are giving valued assistance to the Army's work in such lands as India, Singapore, Hong Kong, Ceylon and countries on the African continent.

● **KENYA** (Lois Gray — Scarborough) — Teaching the blind students here at the Kibas School for Blind Children brings with it new challenges every day. Most of the students are really eager to press ahead to obtain as much education as possible.

Captain and Mrs. Blurton and I went to Kakamega (a town about thirty miles north of Kisumu in the picturesque Nandhi Hills) to take the Sunday morning meeting in the Kakamega Boys' Secondary School. It was really wonderful joining in the fellowship which is characteristic of Christians. Afterwards we were given the opportunity to chat with the prefects of the school and, needless to say, a great deal was asked me about Canada.

Last weekend, Captain and Mrs. Blurton found it necessary to go to Nairobi on school business so I was able to go with them, arranging to stay with Captain and Mrs. Michael Rich (Canadians) at the Thika Secondary School. Whilst there we went to the Salvation Army Farm and Training Centre about seven miles from Thika. I noticed a definite change in the climate since Thika is about six thousand feet in altitude and Kibos is three thousand.

I continue to pray that God will use me here at Kibos for the remaining weeks and in some way may both the students and I reciprocate the joys of Christian living as we work together.

● **SINGAPORE** (Ernest Eason — Etobicoke) — Many interesting things have happened since I last wrote. On the way to my appointment in Kuala Lumpur, Lieut.-Colonel George Engel, Dave and I stopped at Batang Kelaka where there is a clinic which the Malaysian Government asked The Salvation Army to run. There is also a small corps here but the main work is done in the clinic run by Captain Fraser, Captain White and Lieutenant Tan. Both Captains are nurses and midwives and both deliver between twenty-five and thirty babies a month and look after about one thousand outpatients per month.

## Kenya to Hong Kong

### Salvationist Youth Service Corps

In the one weekly meeting, there are between twenty and forty people present, the language used being Chinese and then translated into English. There are also four outposts for Sunday schools. There are only two senior soldiers and a guide company of fifteen.

Malacca is about thirty miles from Batang Melaka and has a population of 100,000-150,000. The Chinese corps is run by Captain Ester Rengasamy and Captain Kruger. The meetings are conducted in Hokian, Captain Rengasamy has a Tamil Sunday school of about sixty-five.

I spent a week at Kuala Lumpur staying at the quarters of Captain Lim above the Army hall. There are twelve in the youth group and twelve members of the home league. The meetings are conducted in English but there is a Sunday school held in Cantonese. The corps is in the middle of the red-light district with no transportation and no telephone.

Only one per cent of the population in Malaysia is Christian as compared with three per cent in Singapore.

● **SINGAPORE** (David French — Peterborough) — Captain and Mrs. Sharp are English officers in charge of the boy's home in Kuching where I have been for a little over two weeks. This institution is owned by the State of Sarawak which is part of East

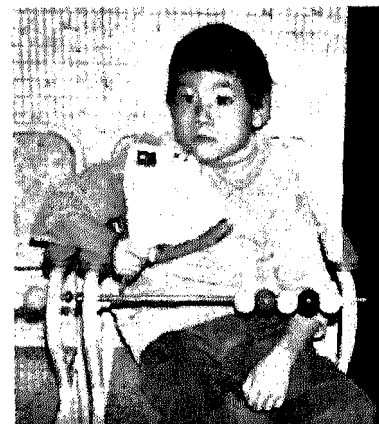
Malaysia and is situated in the northern part of Borneo.

The Salvation Army operates this as well as a girl's home at the request of the government. There are fifty-five boys in the home at present representing Chinese, Dyak, Iban and Eurasian races as well as two Malay boys who are probation cases. Under other circumstances Malay children will not appear in a home such as this because the Malay people are very fond of children and will adopt any child if the need arises.

There is a well equipped wood-working shop at this home giving the boys an opportunity to learn a trade. As a result numerous cupboards, items of furniture and toys are turned out and I have had the job of painting many of these.

My various activities include conducting morning devotions with the boys and teaching five of them to read and write. Last Sunday I taught the Sunday school lesson.

I am helping at the corps playing the little pump organ for the meetings which are conducted in English and Chinese. During the first week here I went to band practice and was immediately appointed bandmaster by the Chinese corps officer. That sounds great until I tell you that the corps owns a grand total of eight ancient instruments and the bandmen are what we would call



This photo was taken at the Cheung Chau Children's Home where Joan Gillingham, a member of the Salvationist Youth Service Corps, has given assistance. Joan relates some of her experiences in her report.

beginners. So I hope to be able to share enough of my musical knowledge to at least get this optimistic group off the ground.

This is truly an invaluable experience.

● **HONG KONG** (Joan Gillingham — Wychwood) — This past week has been spent at the Cheung Chau Children's Home which is for mentally retarded and physically handicapped children. There are twenty children in the care of the Army there. I served as a nurse and tried to leave some suggestions for physiotherapy for the handicapped children. My duties included observations of children and staff, immunization of both against cholera and on the weekend I took over for the Administrator. Over the weekend one of the children was bitten by a dog and another came down with German measles so I had some nursing to do. I had quite a time trying to explain isolation techniques with my limited Chinese and the aid of a Chinese-English dictionary.

It was a great thrill to have one of the mentally retarded boys say his first word to me. He said *Ah Ma* which means "mother." This boy has not been known to talk since he came into the care of the Army and you can imagine how excited we all were to hear him speak.

This has been the most rewarding experience of my time over here up until now. There is much which can be done by a nurse in this home and because of the limited mental capacity of most of the children, Chinese is not really necessary. The main requirements are patience and a large measure of love.

Continue to pray for these young people. They are counting on you.

## "Thank you, Sponsor"

**T**HE father of **Coi Beng Hin** is a bus driver in Malaysia. When the mother deserted the family, the father asked The Salvation Army to look after Beng and his two brothers in the Children's Home. It was agreed.

Beng's father is earning a very low salary and could not look after the children himself. However he does visit them when he is off duty.

Beng is attending school and is in grade three. His hobby is art. Thanks to his sponsor he will be able to continue his education.



A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:

The Salvation Army, Home League Dept.  
20 Albert St., Toronto 102, Ontario

# home page

## Do you need help with your nerves?

This is the fifth in a series of six articles in which DR. CLAIRE WEEKES, M.B., D.Sc., M.R.A.C.P., deals with the subject of nervous illness. Dr. Weekes is the consulting physician to the Rachel Foster Hospital, Sydney, Australia.

ON first waking in the morning, realization that another day is here to be faced once more may strike the sick housewife before she even opens her eyes. This thought immediately brings anguish and anguish brings stressful reaction. Then as she awakens further and remembers more vividly some threatening duty of the day—perhaps a school function at night, or heavy weekend shopping—more spasms of anguish follow, one after the other, so that the sensations she dreads become more intense and prolonged finally perhaps to merge into one long, inner “churning.” To her this is a very disappointing start to her day and a very tiring one.

### Exhaustion

After a few more good “woofs” of panic, her body—with its resistance already lowered by months, years, of suffering—may quickly register exhaustion and depression. What little store of energy she has gained from her night's rest is almost depleted by nervous reaction to her own thoughts before she tries even to get herself out of bed. Emotional exhaustion makes her limbs seem leaden. Indeed, she may feel in-

capable of dragging herself off the bed. However, necessity eventually forces her up and she finally “points the body” (as one woman put it) at the day's work.

Now she is fumbling for her slippers under the bed. The very repetition of stooping and groping under that bed, forcing her foot past that faded nylon pom-pom, brings back memory of the hundreds of other mornings when she has done the very same thing, feeling exactly as she does now.

### Memory

Memory, what misery you can bring when we let ourselves be bluffed by you! Unhappy memory and despair are cousins, so this housewife sighs deeply in despair as she struggles into her dressing gown. Trapped by memory, her thoughts become all despair, and since her body is at the mercy of her thoughts, what else could it do but feel “worse than ever!” She has already made memory part of the day's burden—a big mistake.

She used not to feel like this. Indeed, she may have been active and most capable. Feeling this way is so unlike her old self, it seems as if she is another person—as if moving in a dream—as if

she is two people: one getting breakfast, and the other looking on, watching her doing it. She feels unreal.

Let us return to that early morning awakening and see how I can help her.

Now, if she expects to wake feeling better at this stage in her illness, she dreams the impossible dream. One night's sleep will not work that miracle. Yet, this is exactly what she does expect. Each night when she lays her head on her pillow, she prays for just that—to wake up feeling better. So before she even goes to sleep (if she does go to sleep), her very hopes are preparing the way for disappointment and despair in the morning.

### Anguish

When she does wake and feels no better, of course her body registers anguish. It is only reacting normally to her disappointment. Her body is her servant; it does what she directs it to do—not in words of course; she may not even put into words what she thinks—she may not even think clearly. She may simply feel misery and then an overwhelming flood of disappointment; but, disappointment that is inevitable whenever her body is as sensitized as it is. Knowing the facts about sensitization as we know them, it is easy for us to see that her overwhelming flood of despair was wasted emotion and an unnecessary drain on her limited resources of strength.

Wouldn't you like to whisper in her ear at night “Don't expect so much from yourself tomorrow! Don't be disappointed however you feel. Please, don't add despair to tomorrow morning and exhaust yourself still further. Just for once be prepared to take yourself as you find yourself, without being so upset because you are like this.

“Don't go knocking your head against that brick wall. Play along with it tomorrow to the best of your ability. Don't expect the impossible now; you'll be like this for some time to come. Point the body if you must, but point it willingly. When you go to bed, don't pray to wake feeling better. Pray to wake with the courage to accept yourself as you find yourself in the morning.”

And when she fumbles for her slippers under the bed, she needs



special help. She should buy new slippers for a start—rather foolish ones, that make her smile, if possible—at least new ones. She might try to remember to put them somewhere else for a change, not under the bed every night. Breaking the chain of memory helps in such foolish little things as this; it breaks the repetition of moments of suffering, so that she does not think despair so readily. When she thinks despair, she feels despair—this is a natural reaction, not a sickness. So many of her early morning reactions are natural in the circumstances, not sick reactions. It is the exaggeration in the feeling of despair, the exaggeration in her body's response that is the sickness.

She might even change the position of the bed or wardrobe (I can almost hear hundreds of wardrobes being moved around during the next weekend), so that when she awakens she does not see the exact same pattern of things familiar to remind her of the many other mornings of identical suffering.

(Next week: Final article in the series — How shall I get through the day?)

## Cool summer drinks



### Apricot Fizz

#### Ingredients:

- 1½ cups (12-oz. can) apricot nectar
- 1 pint ginger ale or sparkling water, chilled
- 1 pint vanilla ice cream or lemon sherbet

Divide apricot nectar into four tall glasses. Mix in a little ginger ale. Add scoop of ice cream to each glass; fill with ginger ale and stir.

### Hawaiian Mist

#### Ingredients:

- 1 cup (8¼- to 9-oz. can) crushed pineapple
- 1 can (6 oz.) frozen orange juice concentrate
- 1½ pints vanilla ice cream
- 1½ pints sparkling water, chilled

Combine pineapple and orange juice concentrate; divide into six tall glasses, about three tablespoons per glass. Add about one tablespoon ice cream and a little sparkling water; mix. Add scoop of ice cream to each glass; fill with sparkling water and stir.

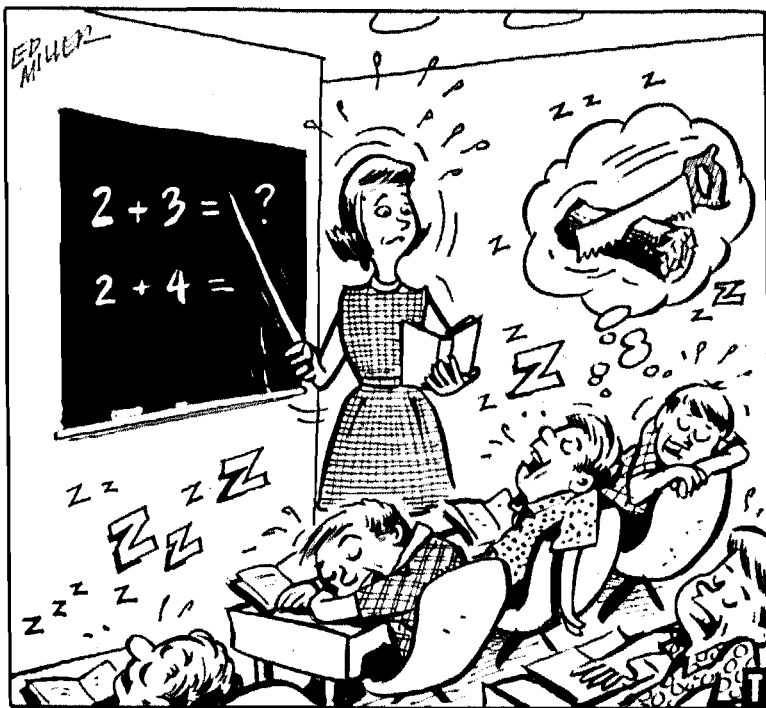
### Chocolate

#### Ingredients:

- 2 cups milk
- ½ cup chocolate syrup
- 1 pint vanilla ice cream
- Sparkling water, chilled

Divide milk and chocolate syrup into four tall glasses; blend. Add scoop of ice cream to each glass; fill with sparkling water and stir.

This week Dr. Weekes deals with the nervously ill housewife and her reactions on waking in the morning. These articles are based on her book published by Prentice-Hill of Canada, Toronto, Ont., entitled “Hope and help for your nerves” and published by Ryerson Press, Toronto, Ont., under the title of “Self-help for your nerves.”



## Psychology of learning

**N**O wonder you're smart! Your brain has ten billion nerve cells to record what you learn.

The information you pick up travels inside you, at speeds up to three hundred miles per hour, over a network of nerve fibres 100,000 miles long.

There are more interconnections in your own nervous system than there are street corners in all the world.

In spite of all this, you and your children may still find some things very hard to learn. Why? The reason may surprise you. "One reason why many students don't learn as much as they might" says Norman Spector, noted educator, "is that they study too much."

By "study" Professor Spector means trying to commit hundreds of facts to memory. "A much better approach" he suggests "is to grasp for the concepts—the foundation of facts."

To study efficiently, educational psychologists suggest heeding several rules. We'll explain them in terms of helping your child to learn, but many work just as well in helping yourself.

### Rule No. 1: Make it fun to learn.

Encourage your child to collect pretty things — rocks, butterflies, or whatever — then ask if he'd like to learn more about what he's collecting from a book. Instead of going to the playground all the time, visit some nearby historic places and tell the child what happened there years ago.

### Rule No. 2: Help the child use his knowledge successfully.

Learning to write is all the more satisfying to a child if he can make labels out of adhesive tape, then paste them around his room. Let him write the grocery lists, put names in your address book and make his greeting cards and invitations.

Arithmetic is more fun if you encourage the child to figure out how much of his allowance he'll have if he spends ten cents on candy, or how many weeks he must save half his allowance in order to buy a pair of skates.

Geography is more of a treat if you keep a globe or an atlas near the TV set so a child can locate places shown on the news show.

### Rule No. 3: Encourage success.

A child will be more happy with school and eager to do school-work, if success — high grades or demonstrated knowledge — leads to praise from you. The reward of praise and approval is a much better motivator among children than long explanations of how important grades are for getting into college and making money.

### Rule No. 4: Don't knock failure.

Haim Ginott, the famed child psychologist, warns that it is vital not to compare a child unfavorably with another. Though on occasion it may stimulate a child to competition, in general the competition is unhealthy and the results are negative. "At the same

## Help for Whooper

**F**LYING by helicopter into an otherwise inaccessible part of Wood Buffalo National Park in the Northwest Territories, biologists of the Canadian and U.S. Wildlife Services began once again the delicate operation of removing some eggs from the nests of the rare whooping crane.

The collected eggs were flown on May 31st, by a Canadian Armed Services Falcon Mystere nine-passenger jet, to a research centre at Laurel, Maryland, where they are being incubated. The successfully hatched young birds will be added to the captive flock.

The wild flock of forty-eight birds migrates each year from its wintering grounds in the Aransas Refuge, Texas, to its nesting area near the Sass River in the northern part of Wood Buffalo Park. Twelve nests have been spotted by Canadian Wildlife Service biologists. One egg will be removed from each of ten nests.

The perilously low numbers of the wild flock, their long, hazardous annual migration, and the possibility that one violent storm might completely wipe out the birds, were considerations motivating the start of the egg collection and incubation programme in 1967. Six eggs were collected that year and ten in

1968. Eleven birds successfully hatched from these collected eggs are now being reared as part of a captive flock at the Rare and Endangered Birds Centre, Maryland. Scientists plan to increase the size of the flock to the point where some birds can be released to the wild.

## New display at Fort Chambly

**I**NDIAN chants, cannon booms, and harpsichord music are heard in a new three-screen, colour, slide-story of the history of Fort Chambly National Historic Park, twelve miles southeast of Montreal. The colourful show, free to the public, is a part of a new interpretative display.

Using a carefully researched script and the cutout characters and moveable scenery of a European toy theatre, illustrators and photographers have recreated, on slides, some of the occupants and incidents in the 260-year-old history of the fort.

The cast speaks no lines. But such sounds as cannon balls thudding into the ground, military bands, girls giggling, soldiers splashing in a summer swim, and fire roaring, bring the visual to life.

time" writes Ginott "a child should not be threatened or nagged. They only result in a charged atmosphere, an irritated parent and an angry child."

### Rule No. 5: Set aside a time and place for homework.

Not when a choice TV show is on, lest studying becomes associated with missing out. Not in the kitchen, or some place else where people are likely to cause distractions. Do make sure that there's adequate lighting, and that there is one uncluttered place — a desk is best — where the student can have all his supplies at hand.

### Rule No. 6: Help with homework the right way.

According to the United States Education Association "When your child has a homework assignment, his teacher doesn't want you to do it for him or even show him how to do it. You can lend a hand though. You can help him select topics for themes. You can help him get together the items he needs for science experiments.

You can pronounce spelling words as he writes them. You can suggest ways in which his papers will present a neater, more attractive appearance."

### Rule No. 7: Remember that there's more than schoolwork to learn.

All work and no play make Jack not only a dull boy but also a neurotic. Some parents, feeling personal victory or defeat based on a child's grades, push too hard. Other parents schedule so many "learning situations" for a child — ballet Monday, acting school, Wednesday, arts and crafts Friday and piano practice daily — the youngster misses out on learning sports, social interaction and the joy of discovering things on his own.

But if you give your child enough free time, a good place to work, the basic materials and, most important, the right attitudes, you will be helping to give him the very foundation of an excellent education: a yearning for learning.

# High Council Glimpses

IT has been pointed out that the High Council which elected Commissioner Erik Wickberg as General was the second one he had convened as Chief of the Staff. He was the first to achieve this "double."

It could be added that in a humbler capacity he was at the High Council of 1934—as a guard. The War Cry then published a photograph of the officers on duty at Sunbury. The one at the end of the third row was named as "Adjutant Wickberg, I.H.Q. (Guard)."

It was also the first time that:

- (1) no Britisher was among the final nominees
- (2) the nominees for whom votes were cast were Scandinavians
- (3) the nominees did not address the High Council.

FROM within the High Council chamber came this glimpse of international communication:

● Meal tables have long become information centres. Here a deep inquiry into conditions in USA South; there a careful comparing of conditions in Indonesia and Hong Kong. By dusk a little tiredness crept into some faces but the pace was not relaxed, except for the showing of a few slides while planning committees got into action.

Laughter this day alternated with deep emotion, as when Commissioner Charles Péan, a Frenchman, described himself as being like the old crocodile who declared: "I bite in English, because I can only kiss in French."

"We are of another country" he continued with deepening voice, "we have another focus! We have seen the stream of Army life becoming more international and rejoice in this."

Voices from the Argentine, Brazil, Africa and Britain defined and redefined their ideals. There should be more young officers who understand the English language, the international lingua franca for the Army . . . the Army should have three international languages . . . so the ideas ran in and out of the rapid exchanges, all in the interest of world-wide unity, co-operation, comradeship and support. "The only place for IHQ is London, the Army's birthplace, but all our work should be fully known there."

We came to the hour for the

week-end "break" cheered by the unity expressed in diversity, conscious of the lifting of the tone of discussion and more confident than ever that the prayers of many people around the world were being answered.

On the day of nominations the correspondent waxed lyrical:

● With questions completed, the air cooled and dehydrated, the bird chorus jubilant, skies clear and flowers uplifted, we were glad to have an uninterrupted day for the important work of nominations.

It was to be a day without speeches and with much prayer. The Soldier's Armoury, by some happy guidance, offered for today the divine word "I will anoint the man." Prayer leaders spoke in intimate personal terms: "You would expect us to come with our own ideas, Lord. If we are wrong, overturn them by Your will."

And here is the description of the moment of acceptance by the General-elect:

● Then he spoke, quietly and modestly, giving thanks for the confidence shown in him and recalling how his father, who served for thirty years in Switzerland, kept with him always a little text reading "Take courage."

"I take courage" said the General-elect "as I remember your

confidence, as I think of my wife, who has been a great help to me all these years. I take courage as I have your help throughout the Army world and as I think of our loyal officers, local officers and soldiers, and the young people. Much more I take courage as I think of the living word of God and the promise of Jesus 'I am with you always, to the end of time.' "

## INTER-FAITH CENSUS

MORE than 250 Calgary, Alta., residents belonging to six denominations knocked on 5,560 doors in four areas of south-eastern Calgary in a religious "census" one Sunday.

The areas of the city are relatively new ones, where many residents are slow in joining churches. The survey was not intended to proselytize but open the subject up to them and demonstrate Christian concern.

It also gave clergy of the churches a perspective of the community. The project was remarkable for its great involvement of laymen.

The survey showed that the United Church led in membership totals, but people claiming United Church membership totalled almost twice the number of active members of United Churches in the areas.

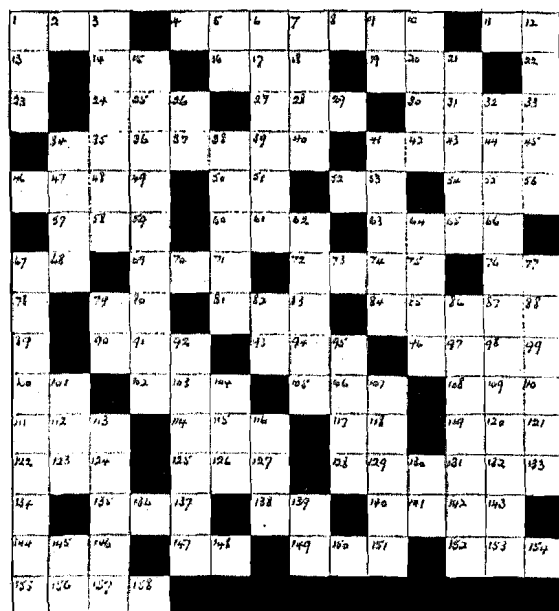
## HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

The names of the author and the book quoted are spelled out by the initial letters of the correct answers to the clues.

1. Sealed in tins 128 87 10 146 83 104
2. Following 102 23 149 73 43
3. Most enduring 120 67 5 19 145 46 105
4. Spanish fellows? 13 61 148 40
5. Deserving 140 63 97 81 17
6. Paradise 130 21 151 60



Solution on Page Fifteen

By  
Florie  
Williams

7. Fruit 48 155 27 79 136
8. Loaned in springtime 34 123 91 54
9. Small sharks 116 58 11 139 147 113 2
10. Arouse exultation in prelates 95 142 31 78 51
11. Violet-blue quartz 90 144 71 16 82 49 101 157
12. King David's great grandmother 133 4 47 70
13. A loud fiction is pleasant 42 152 68 125 76 65 18
14. Caught 7 56 93 62 107 33
15. Cheat 143 98 118 84 24 39 127
16. Stuffs up the mouth 96 109 57 15
17. Fine stuff, green, cut short 25 121 9 115
18. Poems 12 137 45 158
19. Flowers — they bloom in Picardy 154 85 124 28 75
20. Consummation of an insect's life-cycle 52 86 37 110 138
21. Again and again 153 80 69 41 112
22. "The Lord commended the — steward" (Luke 16) 77 29 72 35 134 1
23. Submerged sandbank 89 50 117 114 26
24. Still water 108 22 126 59
25. A mess 94 129 30 55
26. Jesus said that His is easy 66 20 6 99
27. Puts off 119 106 3 92 53
28. The world's most famous birthplace 14 103 44
29. Ready money 36 132 156 150
30. They may be applied by pen or brush 32 64 100 131
31. Make a promise 111 122 8 74
32. "He went into a city called — " (Luke 7) 88 135 141 38

## Where are these?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, Ont., marking your envelope "Inquiry."

**AKSELSON, John.** Must be now over seventy years of age. In 1922 lived at Sedgewick, Alta. Had a number of relatives in Chicago, Ill. and in Roseau, Minnesota. Names of his children not known but he and/or his children are sought by a relative in Norway, Mr. Fridtjov Omland. 69-350 ARP, Preben Einar (Perry). Parents most anxious to find, not only for his children's sake but also for their own. Born Sept. 13, 1933, in Copenhagen, Denmark. Divorced. Said to have lived in Toronto and Windsor, Ont., also in Winnipeg, Man. Last letter received from Detroit, Mich., U.S.A. Will correspond who wrote us concerning this inquiry from Hamilton, Ont., please provide us with your name and address? Important! 67-248

**CHRISTIANSEN, Christoffer (Jim).** Being sought by sister-in-law, Mrs. Margit Marthinsen, former wife of his twin brother. Forty years has elapsed since last heard from. Born Sept. 17, 1886, in Oslo, Norway. His parents were Martin and Kristine Christiansen. His sister: Mrs. Aagot Andersen. He has moved about considerably, living in numerous U.S.A. cities and States. Was a fisherman in Alaska and a railway workman, possibly in that State also. 69-356

**EMERSON, Richard Anthony War-**wick. Sought by Public Trust of New Zealand. He is the beneficiary in a will of his late grandmother. Born at Paddington West, London, England, on Feb. 16, 1938. His mother died two days later. Father remarried and with his wife and this son is said to have come to Canada after World War II. Can anyone provide a "lead"? 69-101

**GRANBERG, Fritz Anton.** Born May 1885, at Pitca, Sweden. To "America" in 1903. Widower. Last heard from in 1966 when he lived at Nanaimo, B.C. Has corresponded with relatives in Sweden for many years. Was interested in fishing and building of boats. His niece, Mrs. Elsa Granberg, inquires. 68-606

**GRAVEL, Joseph Norman Jones** (Norman). Born April 26, 1920, in Montreal, Que. Could use the name of Norman Jones. Worked for the B.C. Telephone Co., Vancouver, B.C. Was the General Secretary of Clerical Division of Federation of British Columbia Telephone Workers. His wife, Joan, in England. Inquires. 18957

**HAMALAINEN, Sija Dagmar** (formerly Mrs. Sajankoski). Sought by former husband, Mr. Mauri Sajankoski. Was in Finland and inquiring for latter who was on holiday at time. Returned to Canada July, 1968. Born July 26, 1918, at Kymi, Finland. Parents Herman and Amanda—surname not provided. Inquiry relates to business matters. 68-528

**HONEYWILL, Thomas George.** Being sought by his sister, Mrs. Ivy May Leat, of England. Born Feb. 5, 1906, in Bristol, England. Was married to Forbie about 1933 and there is an adult son and daughter, Hugh Douglas and Lorna June. Came to Canada about 1924 and was last heard from in 1949 at which time he was working for Seabe Power Station, Calgary, and lived in Calgary, Alta. His sister is anxious to renew contact with her only relative. 18862

**JOHANSEN, Johannes (John John-**sen). Born Jan. 6, 1890, in Norway. Parents were Johan Laurits Petersen and Martha Maria Madsdatter Petersen. They were later known by the surname of Sletas. Last known address was John L. Johnsen, Cranbrook, P.O. Box 140, B.C. He worked in the forests. Sought by a niece. 68-622

**MONTAGUE, Frederick Augustus.** Born May 31 (year not given), in Reading, England. Single. Was a piano tuner in London, Ont. Self-employed. Member of the Masonic Lodge. Known to have lived in Ingersoll and Thamesford, Ont. Slight was failing. Last heard from in 1964. Being sought by his cousin, Mrs. Alice Habric, of U.S.A. whose address we have. 69-223

**NIIRANEN, Saima Kerttje Allina.** This is her maiden name. To Canada in 1925 and married here but name unknown. From 1939 to 1945 she sent parcels to Finland and then all contact ceased. Born Dec. 28, 1904 in Finland. Parents: Aleksis Fredrik and Eva Liisa Niiranen. Sought by Mrs. Toini Tamminen. We have her address. 69-342

**PAYNE, William Edward Rodney** (Rod). Born July 4, 1946, at Smith Falls, Ont. Was a truck driver in Edmonton, Alta. and Regina, Sask. Last known to live in Edmonton. Parents: William Edward Dalton Payne and Viola Payne. Wife, Judith, seeks reconciliation. Children are Shaunna, Lynn and Dalton William. 69-348

**RANDKLEV, Hans Torvald.** Born May 7, 1896, in Norway. Last heard from in 1957 when he was living in Calgary, Alta. A niece, Ruth E. Torg-

## Do you have these books?

"A Hundred Years' War"	Bernard Watson	Paper cover	\$1.75
"The General Next To God"	Richard Collier	Paper cover	.95
"Christ's Cabinet"	William McIntyre		1.35
"This Man Leidzen"	Leslie Fossey	Paper cover	1.10
"Valiant Dust"	Albert Kenyon		1.00
"In Darkest England and The Way Out"	William Booth		3.95
"Beloved World"	Eugenia Price		2.15
"Share My Pleasant Stones"	Eugenia Price		4.29
"Make Love Your Aim"	Eugenia Price		4.20
"A Woman's Choice"	Eugenia Price		1.65
"God Speaks to Women Today"	Eugenia Price		1.65
"Woman to Woman"	Eugenia Price	Paper cover	1.09

Please PRINT name and address on orders — include sufficient for postage and packing when sending payment with order.

**THE SALVATION ARMY TRADE DEPARTMENT**  
259 Victoria Street, Toronto 205, Ontario

### SOLUTION TO HIDDEN MESSAGE

"The Unknown God is the God of all men," said Lucanus earnestly. "He is the God not only of the Jews, but of the Romans and the Greeks and the pagans, and of slaves and Caesars, and of wild men in the forests." — Taylor Caldwell ("Dear and Glorious Physic")

1. Canned; 2. After; 3. Longest; 4. Dons; 5. Worth; 6. Eden; 7. Lemmon; 8. Lent; 9. Dogfish; 10. Elate; 11. Amethyst; 12. Ruth; 13. Affable; 14. Netted; 15. Defraud; 16. Gags; 17. Lawn; 18. Odes; 19. Roses; 20. Image; 21. Offens; 22. Unjust; 23. Shoal; 24. Pond; 25. Hash; 26. Yoke; 27. Sheds; 28. Inn; 29. Cash; 30. Inks; 31. A vow; 32. Nain.

### Notes in Passing

Congratulations have been extended to our Chief Secretary (Colonel Geoffrey Dalziel), who has been awarded a Long Service Order Star denoting the completion of thirty-five years' service as a Salvation Army officer.



Brigadier and Mrs. Andrew Martin (R), of Scarborough, Ont., recently celebrated their fiftieth wedding anniversary at the home of their daughter and son-in-law, C.S.-M. and Mrs. Harry Ulla, in Toronto. Wires and messages were received from His Excellency the Governor-General Roland Michener; Prime Minister Trudeau; Premier Roberts; the Hon. Stanley Randall, M.P.P.; the Hon. Allen Crossman; Minister of Correctional Services and also from Salvation Army leaders in Canada and U.S.A.

Captain and Mrs. Edward Pearce of Perth, Ont., have welcomed a baby girl, Heather Jean, into their home on August 2nd, 1969.

esen, San Francisco, California, U.S.A., is the inquirer. 69-448

**WIWHARYK, Stefan and Peter.** Brothers. Born in 1924 and 1922 respectively. Parents: Olek and Maria Wiwharyk. Are being inquired for on behalf of their mother, by a Mrs. Maria Malanchuk of Edmonton, Alta. Last heard of in Hwozdec, Maluy, on April 27, 1942. Greek Catholic. Both served in German Army. 69-338

### Promoted to Glory

Mrs. Lieut.-Colonel Oliver Welbourn was promoted to Glory from Toronto, Ont., on Wednesday, August 6th. A tribute to her life and service will appear in a subsequent issue.

### OFFICIAL GAZETTE

#### TERRITORIAL HEADQUARTERS

##### Promotion:

To be Captain  
Lieutenant Edward Pearce

##### Appointments:

Brigadier Cecil Patey, Newfoundland and Labrador Province, Correctional Services  
Major Ronald Braye, Newfoundland and Labrador Province, Welfare Officer

##### Retirements from Active Service:

Brigadier Abram Churchill, out of St. John's 3, Nfld., in 1923, with Mrs. Brigadier Churchill (née Eliza Collins), out of Paradise Sound, Nfld., in 1930, and last appointment Clarke's Beach, Nfld., on July 1st, 1969

Brigadier Charles Lynch, out of Parliament Street, Toronto, in 1925, with Mrs. Brigadier Lynch (née Maud Snow), out of Sydney Mines, N.S., in 1926, and last appointment Toronto Men's Social Service Centre, on August 1st, 1969

Brigadier George Noble, out of Deer Lake, Nfld., in 1927, with Mrs. Brigadier Noble (née Elsie Baker), out of St. John's 3, Nfld., in 1928, and last appointment Lethbridge, Nfld., on July 1st, 1969

Major Clara Thompson, out of Sault Ste. Marie 2, Ont., in 1941, and last appointment Montreal Catherine Booth Hospital, on August 1st, 1969

### Clarence Wiseman

Territorial Commander.

### COMING EVENTS

#### Commissioner and Mrs. C. Wiseman

Windsor, Ont., Nurses' Graduation, Fri.-Sun., Sept. 5-7; Toronto Training College, Cadets' Welcome Supper, Fri., Sept. 12; Toronto Temple, Welcome to Cadets, Wed., Sept. 17; Toronto Welcome Home to Salvationist Youth Service Corps, Fri., Sept. 19; Six Nations Corps, Opening Sat. (aft.), Sept. 20; Halifax, Maritime Congress, Fri.-Mon., Sept. 26-29

#### Mrs. Commissioner C. Wiseman

The Lakehead, Home League Rally, Tues., Sept. 9

#### Colonel and Mrs. Geoffrey Dalziel

Winnipeg, Nurses' Graduation, Fri.-Sun. (a.m.), Sept. 5-7; Brandon, Sun. (p.m.), Sept. 7; Toronto Training College, Cadets' Welcome Supper, Fri., Sept. 12; Toronto Temple, Welcome to Cadets, Wed., Sept. 17; Brockville, Quebec and Eastern Ontario Congress, Fri.-Mon., Sept. 26-29

#### Mrs. Colonel Geoffrey Dalziel

Philpott Memorial Church, Hamilton, Ont., Home League Rally, Wed., Sept. 24

Colonel and Mrs. Frank Moulton: St. John's, Nurses' Graduation Services, Sun.-Mon., Sept. 21, 22

Colonel and Mrs. Wm. Ross: Paris, Sun., Sept. 21; Danforth, Sun., Sept. 28

Lieut.-Colonel and Mrs. Clarence Barton: Port Hope, Sun., Sept. 21

Lieut.-Colonel and Mrs. Arthur Moulton: Earlscourt, Sun., Sept. 7; Oakville, Sun., Sept. 14

Lieut.-Colonel and Mrs. Horace Roberts: Dunsmuir, Ont., Sept. 21

Brigadier Thomas Ellwood: Dunsmuir, Sun., Sept. 28

Brigadier Doris Fisher: Montreal Citadel, Sun., Sept. 21; Bloor Central, Tues., Sept. 23

Brigadier and Mrs. James Sloan: Yarmouth, Sat., Aug. 30; Shelburne/Bridgewater, Sun., Aug. 31

Major Norman Bearcroft: Brockville (Quebec and Eastern Ontario Congress), Fri.-Mon., Sept. 26-29

Major Joe Craig: Brampton, Sun., Sept. 7; Peterborough, Sun., Sept. 14; Scarborough, Sat.-Sun., Sept. 20-21

Major Margaret Green: Port Arthur, Sat.-Sun., Sept. 13, 14; Guelph, Sat., Sun., Sept. 20, 21; Oshawa, Sun., Sept. 28

Major and Mrs. Willard Rea: Uxbridge, Sun., Sept. 7

#### TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Danforth, Sun., Aug. 31

Captain William Clarke: Fernie, Sat.-Sun., Aug. 30-31; Nelson, Wed.-Fri., Sept. 3-12; Kamloops, Sun.-Tues., Sept. 14-23; New Westminster, Thurs.-Sun., Sept. 26 - Oct. 5

# The Brick and the Book

by Eric Coward

THAT far-famed holiness preacher, Samuel L. Brengle, liked to recall the saying that "next to virtue the fun in the world is what we can least spare;" and Archbishop Whately's remark that "we ought to cultivate not only the cornfield of the mind but the pleasure grounds also." With a chuckle he recalled his courting days, when Elizabeth Swift's sister had been biased against him because she knew of him only as a holiness preacher—till, after having met him, she rushed to Elizabeth, claiming: "It's all right! He has a twinkle in his eye. He'll do!" Many simple folk, as well as not a few who have risen to positions of great influence, gratefully recall the slim, bearded man, with the gentle, friendly eyes and love written all across his face.

Young people and children quickly fell for him, for the nobility of his life never excluded a keen appreciation of humour. One of the things that endeared Brengle to multitudes, within as well as outside The Salvation Army, was the manner in which his lofty teaching was linked with the problems of workaday, possibly humdrum, lives.

Forsaking the carefully cultivated oratory of early days, he expressed God's revelations in simplest terms. His listeners and readers never thought of a theological college when they came across such a passage as, for instance:

It is not necessary to blot the sun out of the heavens to keep the sunlight out of your house; just close the blinds and draw the curtains.

Nor do you pour barrels of water on the flame to quench the fire—just shut off the draught.

You do not dynamite the city reservoir and destroy the mains and pipes to cut off your supply of sparkling water—but just refrain from turning on the main.

So you do not need to do some great evil, some deadly sin, to quench the Spirit.

Or this delightful description of his visit to a sugar mill in Honolulu:

There were acres of bewildering machinery working in every direction. There were great iron fingers that grasped the canes, lifting them from the plantation cars and dropping them on to an endless belt which carried them into the merciless grip of great steel rollers, which crushed all the sweet juice from the cane and poured its flood into boiling vats. There were fiery furnaces, hissing steam, cogs and wheels, belts and lifts and plunging chutes defying description—but all working to turn out a hundred pounds of sugar every thirty seconds, so that little boys and girls in New York and London might have lollipops.

After which he tells how in the bewildering maze of life, with all its great upheavals, God can make things work to our ultimate good.

Often he is epigrammatic, with

terse, pithy sentences. "Formalism will leave your house cold and freezing. Fanaticism will burn your house down." Or: "Let your love and your light keep pace."

One of his earliest interests had been words, and words had become tools with which he expressed very effectively what God would do for mankind and particularly what He had done for himself.

Uncompromising though he was in uncovering sin and declaring God's purpose, Brengle was noted for a tolerance which sur-

it has cut down. It could do nothing without the woodsman. He made it, he sharpened it, he used it, and the moment he throws it aside it becomes only old iron."

Large crowds would generally gather to hear this winsome, convincing preacher, and to large crowds he liked to speak of the power of Christ. But he never despised the small group. He saw in each person a "brother for whom Christ died." When, owing to heavy rain, only nine persons came to an afternoon meeting in one of his campaigns, he argued that they had taken the trouble

## Chapter 3

### To all people

prised some folk. He had little patience with folk extremely dogmatic — "bull-dogmatic," as he used to call it.

"Where in hell can we get a hammer?" once exclaimed an impatient furniture packer. To which Brengle quickly replied: "Well, you don't need to go to hell for it. We've got one right here." The effect on the man was better than a blunt reproof would have produced.

At the height of his fame he remained humble, unassuming, most approachable. One of his diary entries emphasizes that it was God who was using him. "The axe cannot boast of trees

to come at some inconvenience, and he would give them his very best.

"I generally draw the line at two!" he said with a chuckle, when asked what was the smallest number to whom he would speak; adding: "But—have you fewer than that?"

Fewer than that? Nicodemus, the woman of Samaria, Zaccheus and others had been in his mind often as, in his incessant travels, he encountered various folk. Like his Master, Brengle had the art of making spiritual contact with unlikely people and in strange places. When, for instance, he shared a sleeper coach on a trans-



Brengle had the art of making spiritual contact with unlikely people such as the actress travelling on the train.

#### THE STORY SO FAR

A minister and eloquent preacher, Samuel Logan Brengle became a Salvation Army officer by conviction, after training in London, England. He was married to Elizabeth Swift and together they took charge of Army corps.

When Brengle was seriously injured by a thrown brick, he started to write. His first book "Helps to Holiness" had an immense influence around the world. He was then appointed travelling evangelist for the United States.

American railway journey with a troupe of theatrical people, the pretty, painted young women seemed pathetic to the Salvationist listening to their idle chatter.

One sat on the arm of a chair in his berth, whilst the porters made up the berth for the night. A chance remark from him about the desert through which the train was passing led to the girl's telling of long hours of arduous rehearsals or spent in travelling, leaving but few for rest. Restlessness had so grown upon her that she now found it impossible to settle down.

Brengle, having "sailed around" the disappointed, world-weary girl, had found a landing-place. Quietly and kindly he sympathized. Years ago, he said, Augustine had written "Thou, O God, hast made us for Thyself, and we are restless till we rest in Thee." Then he told her of his own life, of the restful fellowship with God he had come to know. With an eager, warm clasp of hands and earnest words of gratitude the actress slipped away.

To an elevator operator he might say: "Your life is full of ups and downs, isn't it? Well, be sure that your last trip is up. won't you?" Which reminds one of a coloured elevator boy, Bible in hand, whom Brengle met in the Southern States. He gave him a passage to read—and to report on by the evening.

"Ain't he a fine gen-ulmun?" the boy asked one of his "customers" later in the day. "Why, boss, he even offered to run mah elevator fo' me while ah read!"

Elevator boy and dancing girl, college professor, Pullman porter, Salvationist comrade—all testify to his gracious manner in imparting spiritual counsel. He never "laid down the law." Perhaps he recollected the revolution in the classroom of his boyhood days, when schools were run chiefly by teachers who believed in "No lickin', no larnin'."

A new teacher declared that he would not make rules, but would expect order and quietness so that work could be well done. "Let us be kind to one another" he said "and we shall have a happy time together." Mrs. Brengle, when her boy told her, had said "You see, Sammy, that's the difference between Law and Grace."

(To be concluded)